

TRUTH DEFENDED:

OR,

*The awful SOVEREIGNTY and RIGHTEOUSNESS
of GOD, (as display'd in eternal Election, parti-
cular Redemption, &c.) vindicated.*

IN A

L E T T E R

To the REVEREND

Mr. JOHN WESLY, M. A.

CONTAINING

Some REMARKS on his SERMON,
From Rom. viii. 32.

Particularly on that Part of it, wherein he makes too
bold with the awful and reverend Name of the great
and holy GOD, even, as I apprehend, to a pro-
fanation of it.

WITH A

WORD or two of ADVICE.

By EDWARD RIDGWAY.

EXOD. XX. 7.

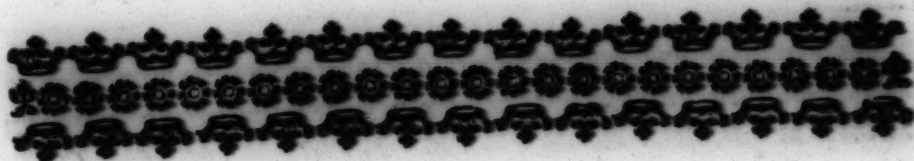
*Thou shalt not take the name of the Lord thy God in vain, for
the Lord will not hold him guiltless that taketh his name
in vain.*

JOB lx. 2.

*Shall he that contendeth with the Almighty instruct him? He
that reproveth God, let him answer it.*

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TO THE
R E A D E R.

 *HE following letter which comes to thy hand was not design'd for a direct or formal answer to Mr. Wesly's Sermon; but to make some remarks upon it, particularly on that part, wherein he makes too bold with the awful and reverend name of the great and holy GOD, and of his Son JESUS CHRIST our Lord, (even as I apprehend) to a profanation of it: And if the points he contesteth be found scripture truths (as I believe they are) he cannot acquit himself of the, highest blasphemy; in his bold and daring exclamations, and false representations of GOD, and of our Lord JESUS CHRIST.*

Had this part of his discourse been duly and distinctly considered, by those reverend gentlemen that answered him, (and who could have done it much better than myself) I should not have engaged in it.

If this feeble (yet honest attempt, may serve to excite, to stir up some others, more able, more equal to the undertaking, to correct, to chastize this haughty worm, to bring him to reason; I should rejoice, though my part herein were buried in everlasting oblivion.

I have considered so much of the argument of his discourse as may (with the blessing of GOD) hinder his triumph, or (at least) put a check to his confidence, and bring him to consider, that he is but a man, and as such liable to err; for

the best know but in part, said the great apostle, 1 Cor. xiii. 9.

If any shall observe, that I discover some warmth, they may please to consider, that I am not vindicating my own name, or pleading my own cause, but the cause of GOD, his name, his glory, against a fellow mortal, who ought to know his distance, and to keep within the bounds of decency and sobriety, when he is speaking of his Maker, the high and lofty one that inhabits eternity, whose name is holy; *Isai. lvii. 15.*

Had he acted herein according to his own caution, mentioned by way of advertisement before his sermon, I should have spared my pains, and left him in the quiet possession of his darling notions (for what have I to do to judge his conscience? he hath as much right to differ from me as I have from him; (I only censure his conduct.) The words of the advertisement are as follow:

“Whereas a pamphlet, intitled, *Free Grace indeed*,
“has been published against this sermon; this is to
“inform the publisher, that I cannot answer his tract
“till he appears to be more in earnest, for I dare not
“speak of the deep things of GOD, in the spirit of
“a prize-fighter, or a stage-player.”

The charge herein suggested, I am sure belongs to himself, and not to the gentleman referred to, who hath treated him with honour and respect, and the subject with seriousness. This may (however) serve as a specimen of Mr. Wesley's ingenuity and modesty.

This letter is run out to a greater length than at first designed; which I own is a fault, and which I hope the reader will pardon.

Some things at distant places may coincide, or seem superfluous, (particularly scripture quotations) but if they stand in a different, or more advantageous light, thou canst be no loser, but mayest be a gainer by it: The whole needs thy candour and favourable construction.

Whatever weakness or imperfection may herein be discover'd, I am not conscious to myself, that I have varied from the truth.

[v]

If thou reap any benefit by what is here offered, give
GOD the glory, and let me have an interest in thy
 prayers.

I have here unto added a few verses, which I have
 transcribed out of his book of Sacred Hymns and Poems,
 and from the Poem annexed to his Sermon, intitled, Uni-
 versal Redemption; whereby we may be further inform'd
 of his sentiments as to the extent of **CHRIST'S** death: and
 to give him his due, he hath not minc'd the matter, but
 spoken plainly; That **CHRIST** died for all, for all the
 world, for all that breathe, for all **CHRIST'S** hands
 have made, and hath purchased for them peace, life, and
 heaven.

Mercy for all thy hands have made,
 Immence and unconfin'd;
 Throughout thy every work display'd,
 Embracing all mankind.

For every man he tasted death,
 He suffer'd once for all:
 He calls as many souls as breathe,
 And all may hear the call.

A power to chuse; a will t' obey,
 Freely his grace bestows;
 We all may find the living way,
 And call the Saviour ours.

For as in *Adam* all have dy'd,
 So all in **CHRIST** may live;
 May (for the world is justify'd)
 His righteousness receive †.

LORD,

LORD, I believe, were sinners more
Than sands upon the ocean shore,
For all thou hast the ransom giv'n,
Purchas'd for all, peace, life, and heav'n.

LORD, I believe the price is paid
For every soul th' atonement made;
And every soul thy grace may prove,
Lov'd with an everlasting love **.

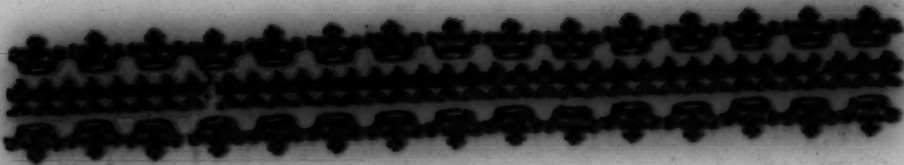
JESU, be endless praise to thee,
Whose boundless mercy hath for me,
For me, and all thy hands have made,
An everlasting ransom paid ††.

**Tis hard to conceive that CHRIST should pay an everlasting ransom for those that were shut up in the prison of hell, even then when he was suffering upon the cross, (for they are some of the all whom CHRIST's hands have made) unless we may expect a goal-delivery of all the damned, both fallen angels and men.*

Nor do I understand how it can be said, that the world is justified, For whom he justified, them he also glorified, said the apostle Paul, Rom. viii. 30. But these problems I leave to the Reverend Mr. John Wesley to resolve.

** Vol. II. Hymns and sacred Poems, pag. 178.

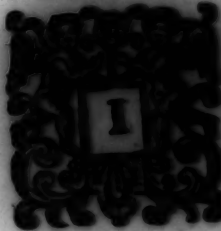
†† Vol. II. pag. 180.



A
L E T T E R
T O T H E

Rev^d. Mr. *JOHN WESLY*, &c.

REVEREND SIR,

 **I** HOPE you will take in good part what I here offer to your consideration in the following lines: I am no enemy to your person, nor to the cause wherein you are engaged, which I hope and believe (in your intention) is the cause of God and CHRIST; the glory of God, and the good of mankind; and so far I heartily wish you prosperity and success.

We live in a day of great corruption both in principle and practice, wherein iniquity abounds, all manner of sin and prophaneness in the midst of us, and the love of many waxeth cold, as to vital religion and practical godliness; a sign that the latter day is upon us: and therefore we want some *Bonarages*, sons of thunder, that may (by divine assistance) awaken a prophane world, and rouse up drowfy professors, (the wise as well as the foolish virgins are asleep,) *to cry aloud and spare not, to lift up their voice like a trumpet, to shew God's people their transgressions, and the house of Jacob their sins, Isai. lviii. 1.*

I believe the voice of GOD is in the present dispensation amongst you; begun by that hopeful youth, that worthy instrument in the hand of GOD, the

Reverend Mr. *George Whitefield*; who, animated by the spirit of GOD, a spirit of love and zeal for his glory, and the good of souls, hath spared no pains, yea, hath been, and is indefatigable, to promote those valuable ends; may GOD crown his labours with success, and all those that are embarked with him in that glorious cause.

I would here also observe, that he owns and embraces many truths of the gospel (that you unhappily oppose) which he was at first unacquainted with; but, being unprejudiced, open to conviction, and using the proper means in order thereunto, (principally the word of GOD; also the writings of holy orthodox men, particularly Mr. *Elisba Cole*, on *GOD'S Sovereignty*) received light, and humbly, and thankfully gave place to the truth, and now boldly proclaims it in the face of the world. And if you would take the same method, and in the same spirit, I believe you would find your account in it, and hereby might be rendered more useful in your day and generation, for the glory of GOD and the good of immortal souls.

And now, dear Sir, (to come nearer to the principal design of this paper) give me leave, with all humility, yet in faithfulness, to tell you, that you have not treated some truths of the gospel with that reverence, with that decency, with that meekness and humility, with that modesty and sobriety, that might have been expected from the Reverend Mr. *John Wesley*, and which the subjects themselves required.

Particularly the doctrine of absolute eternal election, predestination, of particular redemption. If you have no light in them, you had better let them alone than oppose them, especially in such a manner, and in such a haughty air, lest haply you be found to fight against GOD; *for who hath hardened himself against him and prospered?* Job ix. 4.

If these doctrines, which you so strenuously oppose, and draw such horrid consequences from, that reflect dishonour on the divine perfections, upon the

the person, office and work of CHRIST, be found, upon examination, to be scripture doctrines, how will you be able to look the Almighty in the face, or to answer your bold, your daring, your presumptuous insults upon his name; as in your labour'd harangue, your rhetorical declamation against those doctrines of the gospel, in your sermon, intitled, *Free Grace*, but with more congruity should have been intitled, *Free Will*? *Will you speak wickedly for GOD, and talk deceitfully for him? will you accept his person? will you contend for GOD? is it good that he should search you out? shall he that contendeth with the Almighty instruct him? he that reprooveth GOD, let him answer it. He searcheth himself in his anger. Shall the earth be forsaken for thee? and shall the rock be removed out of its place?*

Will you censure the decrees of God? will you arraign the Almighty at your bar, because they comport not with your carnal reason, with your proud imaginations? May not God do what he will with his own? without asking you leave, chuse whom he will for his favourites? bestow his blessing on whom he pleases, since he was indebted to no man, no not to the angels themselves? Do we not allow this privilege to men? not only to princes and potentates of the earth, but to mankind in general.

Why then this outcry against the doctrine of election, of predestination? why do you brand it with those odious names, call it *the horrible decree of predestination, the horrible doctrine, a doctrine full of horrible blasphemy*? and (according to your wonted modesty) you are not ashamed to tell the world, *that you allow the doctrine of predestination. Be astonished, O ye heathen, at this! be ye horribly afraid!* You own, a sort of election; election cannot be of all, but of some, and supposeth (in the nature of the thing) a refusing, a leaving, a rejecting of the rest, or (if you please) reprobation, which yet is no impeachment of the divine perfections, his wisdom, righteousness, goodness, but asserts them, particularly his sovereignty, his righte-

ousness, &c. which would become you with humble prostration to adore, rather than carp or quarrel at them, and to say with the apostle, *O the depth of the riches, both of the wisdom and knowledge of GOD! how unsearchable are his judgments, and his ways past finding out? for who hath known the mind of the LORD, or who hath been his counsellor, or who hath first given to him and it shall be recompensed to him again? For of him, and through him, and to him are all things; to him be glory for ever. Amen.*

And know this, O vain man, that if you are saved, it must be upon the foot of this doctrine that you oppose; if you are not interested in the electing love of GOD from everlasting, you cannot be saved, or enjoy any saving blessing from him. *Ephes. i. 3, 4, 5. Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus. But what is the rule, the reason, the ground, the foundation of these blessings? namely this, according as he hath chosen us in him before the foundation of the world: to what end? that we should be holy and without blame before him in love, having predestinated us to the adoption of children by JESUS CHRIST to himself, according to the good pleasure of his will, to the praise of the glory of his grace.*

Thus you see that the doctrine of election, of predestination, is plainly asserted in this text and context; wherein you may please to observe these following things: That it is the act of GOD the Father; that it is in CHRIST JESUS; that it is an eternal act before the foundation of the world; that it is of persons and not of qualities or propositions; that it is the spring and fountain of all salvation, both of grace and glory; that it is an act of sovereignty, according to the good pleasure of his will; that it is of grace, and not of works, either foreseen or wrought by them, *Rom. xi. 6. 2 Tim. i. 9. Rom. ix. 16. For the children being not yet born, neither having done any good or evil, that the purpose of GOD according to election might stand; not of works,*
but

but of him that calleth: even so then at this present time, there is a remnant according to the election of grace; and if by grace, then it is no more of works. Rom. xi. 6. That it is to a certain end which cannot be frustrated. The election hath obtained it, and the rest were blinded. Rom. ii. 7. The end is salvation. God hath from the beginning chosen you to salvation, 2 Thess. ii. 13.

That GOD hath chosen to the means that shall be effectual to the end, which takes in the work of CHRIST in redemption. Eph. i. 7. The work of the Spirit, in calling, sanctification, preservation, &c. But we are bound to give thanks to GOD always for you brethren, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth, 2 Thess. ii. 13. Or as the apostle Peter tells us, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ, 1 Epist. i. 2.

Election is not founded upon foresight of any thing in the creature, that he would be or do; because it is God alone that worketh in them both to will and to do of his good pleasure, Phil. ii. 13. God doth not foresee a thing will be before he wills it to be; and what he wills, that he works, that accomplisheth. Acts xv. 18. Known unto God are all his works, from the beginning of the world.

Salvation is not an uncertain thing, that depends upon the precarious or doubtful issue of man's will, but is certainly and infallibly assured and secured to all the seed, to all the heirs of the promise. Rom. iv. 16. and xi. 7. 2 Tim. ii. 19. The foundation of GOD stands sure, having this seal, the LORD knoweth who are his. Rom. ix. 2. The election hath obtained it, and the rest were blinded, (left to the blindness and hardness of their hearts.)

Whom the Father hath chosen in Christ from everlasting, the Son hath redeemed, and the Holy Spirit doth effectually call, sanctify and preserve to eternal glory, 1 Pet. i. 2, 3, 4, 5. *Elect, according to the foreknowledge of GOD the Father, through sanctification of the*

the Spirit unto obedience, and sprinkling of the blood of JESUS CHRIST, &c. who are kept by the power of GOD through faith unto salvation, ver. 5. receiving the end of your faith, the salvation of your souls, ver. 9.

Election is a scripture doctrine, is found both in the Old Testament and the New, in plain and express terms. The LORD chose *Israel* of old, the natural posterity of *Abraham*, *Isaac* and *Jacob*, to be a peculiar people to himself above all the nations of the world, *Exod. xix. 5, 6. Deut. iv. 37. And because he loved thy fathers, therefore he chose their seed after them—even you, as it is this day. So chap. vii. 6, 7, and xiv. 2. and whom he distinguished by sundry high privileges and immunities, Deut. iv. 32, 33, 34, 35. &c. and Psal. cxviii. 19, 20. He sheweth his word unto Jacob, his statutes and his judgments unto Israel; he hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord.*

They were the only visible church of GOD in the world, were typical of the true church, of the true spiritual *Israel*, the church and chosen of GOD, who stand distinguished under that character both in the prophets, and in the New Testament: For they are not all *Israel* which are of *Israel*; neither because they are the seed of *Abraham*, are they all children; that is, they which are the children of the flesh, these are not the children of GOD, but the children of the promise are counted for the seed; to wit, the children of election, *Rom. ix. 6, 7, 8—11.*

GOD had his remnant then, his true spiritual *Israel* among the natural *Israel*, a remnant according to the election of grace, and hath had in all ages, and will to the end of the world. *Rom. xi. 2—5. Isai. xli. 8, 9. But thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend—I have chosen thee, and not cast thee away: chap. xlii. 1, 2. yet fear not, Jacob, my servant, and Israel whom I have chosen—fear not, O Jacob my servant, and thou Jesurun whom I have chosen. And xli. 4. For Jacob my servant's sake, and Israel mine elect,*

elect I have called thee. And chap. lrv. 9. *Mine elect shall inherit it, and my servants shall dwell there.* These are the true Israel of God, that belong to the church of the first-born, whose names are written in heaven, Heb. xii. 23. and whom he hath loved with an everlasting love, Jer. xxxi. 3. who are called, and chosen, and faithful, Rev. xvii. 14.

Chosen in Christ from everlasting, and shall be eternally saved. *Isai. xiv. 17. But Israel shall be saved in the LORD, with an everlasting salvation, yea all Israel shall be saved,* Rom. xi. 26. The whole election of God, both Jews and Gentiles, and these only.

This is the language of Moses and the prophets in the Old Testament, and of our Saviour and his apostles in the New; as I may now shew you. *Rom. xi. 5. Even so then at this time also there is a remnant, according to the election of grace. Ver. 7. The election hath obtained it, &c. 2 Thess. ii. 13. God hath from the beginning chosen you to salvation, even before the foundation of the world. Ephes. i. 4. 1 Pet. i. 2. Elect according to the foreknowledge of God the Father. 1 Pet. ii. 9. But ye are a chosen generation, a royal priesthood, a holy nation, &c.*

This is a blessing, a privilege knowable even in this world, *1 Thess. i. 4. Knowing, brethren, beloved, your election of God.* Therefore the apostle Peter exhorts believers to make their calling and election sure, *2 Pet. i. 10.*

I cannot but wonder at your confidence to assert in your sermon, pag. 18. that whatever the scripture proves, it cannot prove predestination. Surely if holy men of God, who spoke under immediate inspiration, asserted it, it is a sufficient proof, and amounts to a demonstration; and therefore it argues great pride, arrogance and perverseness in you, either to dispute or deny it. Hear what the scripture saith, *Rom. viii. 29, 30. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son. Whom he did foreknow in his eternal mind, in his eternal counsel, purpose and decree; whom he did foreknow as his own,*
with

with a knowledge of approbation, and acceptance of them in Christ Jesus. This privilege is peculiar to the elect, and cannot respect God's universal knowledge or omniscience, for so he knoweth all persons and things.

Nor hath it respect to any qualifications in his people foreseen in them, as the rule or reason of their election or predestination, that they would be holy, repent, believe, and obey the gospel, be conformed to the image of his Son: No, these are the fruits and effects of electing, of predestinating grace. He did not chuse them because he foreknew they would be holy, but *that they should be holy, and without blame before him.* Ephes. i. 4. *For whom he did foreknow, he also did predestinate to be conformed to the image of his Son; which takes in the whole of salvation, grace and glory summarily comprehended, but mentioned in the thirtieth verse in the several branches of it. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.*

This is the order, the oeconomy of salvation, which will stand as a bulwark, as an impregnable, as an immoveable rock against all opposition of men and devils, and will infallibly secure the salvation of his people. Rom. viii. 31, 32, 33, 34, 35, 36, to the end of the chapter. *If God be (thus) for us, who can be against us to hurt us, to withhold any good thing from us, ver. 32. to accuse, or lay any thing to our charge, ver. 33. to condemn us, ver. 34. to separate us from the love of God, which is in Christ Jesus our Lord; nothing in heaven, earth, or hell, above or below. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.*

But who are those us, who are so highly favoured of God? surely not all the world, not every individual

dual man and woman in the world; nor yet some indefinite or indeterminate number of persons, that may happen to be better inclined or disposed by their own power or free-will, to come to *Christ* for salvation.

But some certainly and determinately, to wit, the whole election of grace, who are predestinate to grace and glory; to calling, sanctification, justification, glorification, *ver.* 29, 30. not one link in this glorious chain of salvation can be broken: it begins in eternal election, predestination, and reaches to eternal glorification: these two extremes, the beginning and the end, secure the whole, and make up the whole chain or line of salvation. Again, *Ephes.* i. 5. *having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, &c.* *Ver.* 11. *In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.* Here is predestination asserted, proved, published by an inspired apostle, and recommended to an eminent church of *Christ*; the church of *Ephesus*, whom he styles the saints and faithful in *Christ Jesus*. He recommends it as a doctrine, full of divine consolation, as a great blessing and privilege, yea, the spring and fountain of salvation, and blesteth God on their behalf. *Ver.* 3, 4. *Blessed be the GOD and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, having predestinated us to the adoption of children by Jesus Christ, to himself, &c.*

The author or efficient of this blessing or privilege, is God the Father, even the Father of our Lord *Jesus Christ*; the objects or subjects of it; we, us, to wit, *Paul* the apostle, the believing *Ephesians*, and all the faithful in *Christ Jesus*; who are made so, in consequence of electing, of predestinating grace, *Rom.* viii. 29, 30. and therefore cannot be the cause

or condition of it. The medium of this blessing or privilege, *Christ Jesus, having predestinated us to the adoption of children by Jesus Christ to himself.* The spring and motive of it, his sovereign will and pleasure, *according to the good pleasure of his will.* The end, his own glory, *to the praise of the glory of his grace,* this is the ultimate end. The subordinate end is the happiness, the salvation of his people. They are predestinated to the adoption of children, to sonship, to heirship, consequently to eternal glory. *Rom. viii. 17. 1 Thess. v. 9. For God hath not appointed us to wrath, but to obtain salvation by Jesus Christ.* They are predestinated by *Jesus Christ to himself:* this is their honour, their happiness, their safety. To himself. To the everlasting fruition and enjoyment of himself in glory. All this bears an eternal date, and is the result of infinite wisdom, righteousness, goodness, truth. And now can we imagine, after all this plain declaration of the counsel and will of God concerning the salvation of his people, that there should be any man so fool-hardy, so audacious, so rude and insolent, so presumptuous, as to stand forth and peremptorily and absolutely deny it. O you, Mr. *Wish,* are this proud, this bold, this unhappy man; that dare to deny, to oppose this truth, so plainly revealed in the scripture, and which (if I mistake not) you have subscribed, if not sworn unto it—I mean the seventeenth article of the church of *England;* which you will find expressed in plain and obvious terms, easy to be understood, without any the least ambiguity; and is as followeth:

Predestination to life, is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Therefore they which be called with so excellent a benefit of God, be called according to God's purpose, by his Spirit working in due season: they, through grace, obey the calling: they be
made

made sons of God by adoption: they be justified freely: they be made like the image of his only-begotten Son, JESUS CHRIST: they walk religiously in good works; and at length, by God's mercy, they attain to everlasting felicity.

This doctrine may be abused by curious and carnal men, destitute of the Spirit of God, as well as other doctrines of grace, (particularly the doctrine of free justification by the righteousness of CHRIST, Rom. vi. 1, 2, &c.) and is the reason of those cautions annexed to it, not of any doubt or hesitation in the compilers of it, as some have vainly imagined. But that which is most shocking is, the horrid consequences that you draw from it, or charge it with; *That it tends to destroy christian beliefs, and the several branches thereof.* A bold assertion, but is contrary to the voice and language of the spirit of God in the scripture, which makes it the spring and fountain of all grace, holiness and comfort, and contrary to the express words of the article itself before-mentioned; *that they which be endued with so excellent a benefit of God be called, &c.* — they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity. Ephes. i. 3, 4, 5. *Who hath blessed us with all spiritual blessings, &c. according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, &c. he hath chosen to salvation through sanctification of the Spirit and belief of the truth.* 2 Thess. ii. 13. *To be conformed to the image of his Son, to calling, sanctification, justification, glorification.* Rom. viii. 29, 30. *That they should shew forth his praises.* 1 Pet. ii. 9. *But ye are a chosen generation, a royal priesthood, an holy nation; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. This people have I formed for myself; they shall shew forth my praise.* Isai. xlii. 21.

Our blessed Saviour and his apostles assigned other fruits and effects of this doctrine of election in the hearts and lives of his people, than to dishonour him,

namely, love, joy, thankfulness, humility, admiration, adoration, holy zeal, ready and chearful obedience to the will of God for this distinguishing act of his grace, for everlasting unchangeable love, without which there would have been no salvation to any of the fallen race of apostate *Adam*, but they must inevitably have perished, according to the righteous sentence denounced against them, in case of disobedience, and therefore it is infinite mercy to save any; and no impeachment of the divine perfections, (his righteousness, holiness, truth) not to chuse, but to refuse, reject, and condemn the rest.

And this not without reference to sin, their own personal sin and guilt, their actual transgressions super-added to original sin; this is the proximate and nearest cause of man's perdition. Whatever influence the will, purpose, counsel, or decree of God, (either in an active or permissive way) may have thereunto: and this not by infusing any ill habits or principles into him, but by leaving him to himself, to his own power and free will, so that man's destruction is of himself, by his own voluntary sin and disobedience; but his salvation is from the free sovereign distinguishing grace of God alone, *Rom. ix. 14, 15.*

I question whether the devil himself, or any of the children of perdition, will be so fool-hardy as to charge their damnation upon the decrees of God, which they know is owing to their own revolt, rebellion, pride, contumacy, and therefore will be speechless at their awful doom: God hath made no man to damn him absolutely, but with reference to sin; *the Lord hath made all for himself, even the wicked for the day of evil, Prov. xvi. 9.* Herein both the righteousness and sovereignty of God are display'd, which ought to silence all the disputes and cavillations of proud man. *Shall not the Judge of all the earth do right? Dost GOD pervert judgment? or dost the Almighty pervert justice? Far be it from GOD that he should do wickedness, and from the Almighty that he should commit iniquity. He is a rock,*
his

his work is perfect, for all his ways are judgment, a GOD of truth, and without iniquity, just and right is he: Wilt thou disannul my judgments? wilt thou condemn me, that thou mayest be righteous? Behold in this thou art not just. I will answer thee, that God is greater than man, why dost thou strive against him, for he giveth not account of any of his matters? Who is he that darkness couseth by words without knowledge? Shall he that contendeth with the Almighty instruct him? he that reproacheth GOD let him answer it: let the pastureards strive with the pastureards of the earth. Will you pretend to fathom the inscrutable depths of the divine counsels, purposes, decrees? and because you cannot comprehend them, dispute or deny them, or charge your Maker with weakness or folly, with unrighteousness, unmercifulness, cruelty, &c. Such an instance of rudeness, of insolence, of arrogance, of sauciness and ill manners, is scarcely to be endured by your fellow mortals. It would become you to say as Job, Behold I am vile, what shall I answer thee? I will lay mine hand upon my mouth: Once have I spoken, but I will not answer; yet twice, but I will proceed no farther; I have uttered, that I understand not, things too wonderfully for me, which I knew not; wherefore I abhor myself, and repent in dust and ashes.

You cannot account for many things in nature; for the providential dispensations of GOD towards mankind, in the prosperity of the wicked, the miseries, afflictions, distresses of the righteous, which hath sometimes staggered the faith and puzzled the reason and understanding of some of the best and wisest of GOD's people, as David, Jeremiah, Habakkuk: Did these presume to censure the Divine conduct, his wisdom, righteousness, goodness? no, they acknowledged their own ignorance, their brutishness; but asserted the goodness, the righteousness of GOD, previous to all farther inquiry. Psal. lxxiii. 1, 23, &c. Truly God is good to Israel, to such as are of a clean heart; but as for me my feet were almost gone, my steps had well nigh slipped, for I was envious at the foolish when I saw the prosperity of

of the wicked. So *Jeremiah*, chap. xii. 1. *Righteous art thou, O Lord, when I plead with thee, yet let me talk with thee of thy judgments; wherefore doth the way of the wicked prosper? wherefore are all they happy that deal treacherously, &c.* Likewise, *Habakkuk*, chap. i. 13. *Thou art of purer eyes than to behold evil, and canst not look on iniquity, wherefore lookest thou on them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he.*

Tell me, if you can, the reason why the greatest part of the world are left in *paganism*, *superstition*, and *antichristian* darkness, that do not so much as enjoy the means of grace; and some perhaps that never heard of the name of *CHRIST* or the gospel? And whence is it that so few that do enjoy the means of grace, are effectually called, since the grace and power of *GOD* is irresistible, and conquers all before it? If he will work, who can let? and without divine drawings none can come to *CHRIST*, believe on him, and be saved? Tell me, O vain man, if you can, why the whole angelic nature was not confirm'd, secur'd, preserv'd from falling, and *Adam* maintain'd in his integrity, for the Almighty could have prevented his fall?

I believe the fittest and most becoming answer and resolution to these interrogatories is, the sovereign will and pleasure of *GOD*. *Even so Father, for thus it seemed good in thy sight.* And this ought to satisfy you with respect to the decrees of *GOD*, particularly the decree of election, of predestination, rather than dispute or quarrel at them, or charge *GOD* foolishly concerning them. *Nay but, O man, who art thou that repliest against GOD? Shall the thing formed say to him that formed it, why hast thou made me thus?* "Nay but, "O man, dost thou consider what thou art? Thou "art but a man, a piece of living clay, a little breath- "ing dust, a contemptible worm in comparison, and "darest thou to word it with *GOD*? to dispute with "thy Maker? to question, or call him to account? "you may argue matters with your fellow creatures, "but

“but not with your Creator.” Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the same lump, to make one vessel unto honour, and another unto dishonour? What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even in whom he hath called, not of the Jews only, but also of the Gentiles, Rom. ix. 21, 22, 23. Know then that God’s grace is special, peculiar, sovereign, distinguishing, without any impeachment of the Divine perfections: and therefore the consequences that you draw from it, are vile, abominable, and unjust, reflect the greatest dishonour upon the most high God, the infinitely holy, wise, just and gracious God.

Repent therefore of this your wickedness, and pray God, if perhaps the thought of your heart may be forgiven you, and manifest your repentance by revoking your errors, and that as publicly as you have proclaimed them: blot out those lines that stand as so many challenges against your Maker, tread them under your feet with indignation, or commit them to the flames, never more to see the light.

You ought to be greatly humbled before God for the dishonour you have brought upon his name, by these false and unjust charges, those railing accusations against the most high God your maker, (and who will be your judge) upon the supposition of a truth which you oppose and militate against, namely, the doctrine of predestination, as if it represented the most holy God, worse than the devil, more false, more cruel, more unjust, (they are your own words) tho’ you would charge them upon the predestinarian, when you make him to say, that he will prove it by scripture, you ask, what will you prove by scripture? that God is worse than the devil?

We answer, no; it lies upon you to prove it, who asserts it: We deny the consequences you draw from

it with abhorrence, but own the doctrine itself, and tell you again, we can prove it by scripture ; which is all you ought to have concluded from the assertion, if you had had any honesty, integrity, ingenuity, and not been upon the catch, or acted the sophist or ledgerdeman.

You go on in your invectives against the doctrine, and are not afraid nor ashamed to say, that upon the supposition thereof we make the Almighty God not only worse than the devil, but doing his work more effectually, namely, seeking the ruin and destruction of the bodies and souls of men. They are your own words, *Sermon*, p. 18. *Self*. 25, 26.

I allow (say you) the doctrine of predestination ; a doctrine upon the supposition of which, if one could possibly suppose it for a moment, (call it election, reprobation, or what you please, for all comes to the same thing) one might say to our adversary the devil, thou fool, why dost thou roar about any longer, thy lying in wait for our souls is as needless and useless as our preaching ; hearest thou not that God hath taken thy work out of thy hands, and that he doth it more effectually ; thou, with all thy principalities and powers, can only so assault that we may resist thee, but he can irresistibly destroy both body and soul in hell : Thou canst intice, but his unchangeable decree, to leave thousands of souls in death, compels them to continue in sin till they drop into everlasting burnings ; thou temptest, he forceth to be damned, for we cannot resist his will. Thou fool, why gnest thou about any longer seeking whom thou mayest devour. Hearest thou not that God is the devouring lion, the destroyer of souls, the murderer of men, worse than Moloch, who caused children to pass through the fire, which was soon quenched, and their torments soon at an end. With much of the same rhetorical strains and flourishes of carnal wisdom : Pity you should strain your genius, your prophane wit (for so I must call it) to imploy it against your maker, in bearing false witness against him ; saying, that God's unchangeable decree to leave thousands of souls in death, compels them to continue in sin till they drop into

everlasting burnings; that it forceth them to be damned. Which you may as well assert concerning all those from whom he with-holds his efficacious grace; which he is not obliged to give, and without which no man can be saved.

That God doth with-hold, or not afford his efficacious grace to all, is evident from the scripture, and from the providential dispensations of God in the world. From the scripture, *Luke viii. 10. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.* *John xii. 39. Therefore they could not believe, because that Jesus said again, He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.* So *Isai. vi. 9.* and *Matt. xiii. 14, 15.* Again, *Luke x. 21. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, thou hast hid these things from the wise and prudent, and hast revealed them unto babes: But why this difference? even so Father, for so it seemed good in thy sight. No man can come unto me, except the Father which hath sent me, draw him,* *John vi. 44. Except it were given him of the Father, ver. 65. All that the Father hath given me shall come unto me: and he that cometh unto me, I will in no wise cast out.* *John vi. 37. I will receive, embrace, entertain him. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand, nor out of my Father's hand,* *John x. 27, 28, 29. But ye believe not, because ye are not of my sheep, as I said unto you.* *John x. 26. Because ye are not of my sheep, given to me of my Father,* *John xvii. 6. Thine they were, and thou gavest them me, ver. 9, 11, 12. because ye are not of my sheep; the purchase of my blood. I lay down my life for the sheep, ver. 11, 15. And other sheep I have which are not of this fold; them also I must bring in, ver. 16.* For these he prays, and for others he doth not pray;

and they shall certainly and infallibly be saved, *John xvii. 9, 10, 11, 15, 20, &c.* I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine. And all mine are thine, and thine are mine, and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Neither pray I for these alone, but for them also which shall believe on me through their word, (by powerful efficacious grace :) that all may be one, as thou Father art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them: that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them.

Herein we may plainly observe, that God's people stand distinguished from the rest of the world, from the rest of mankind, with respect to his propriety in them, his love unto them, and with respect to divers special and peculiar favours bestowed upon them, and assured unto them, to wit, grace and glory.

By God's people, I mean such as are his, by eternal electing love, chosen in CHRIST, and given unto him, redeemed by him, and in consequence thereof are, and shall be, effectually called, sanctified, justified, glorified.

¶ This

This may suffice to prove by scripture that efficacious irresistible grace is the peculiar privilege of God's people ; and therefore is denied, or not afforded to the rest : *The election hath obtained it, and the rest were blinded,* (left to the blindness and hardness of their hearts) *Rom. xi. 7. and ix. 18.* and this agreeable to the divine perfections, since we have all sinned and come short of his glory, *Rom. iii. 23.*

I proceed to confirm this truth from the providential dispensations of God in the world : a great part whereof (as I have said) do not so much as enjoy the means of grace, and where the means are enjoyed ; but few are partakers of the grace of means, which only can make them effectual to salvation ; and yet this doth not make God the author of sin, nor doth he hereby compel any to continue in sin, or force them to be damned, as you presumptuously and blasphemously assert, as the consequence of predestination ; nor doth it impeach the wisdom, righteousness, goodness, sovereignty of God, (*who will have mercy on whom he will have mercy, and compassion on whom he will have compassion*) but magnify it : And to which your proud heart ought to be subjected, and not to dispute or quarrel with it.

You may as well find fault, or quarrel, at the providence, or dispensations of God, with respect to the difference there is, in the outward estate, circumstance and condition of men in this life ; as well as at the difference there is with respect to the everlasting estate and condition of mankind, in the world to come.

For a farther answer to your cavillations, read with reverence, with meekness, with humility, with diligence and attention, and without prejudice or prepossession, the ninth chapter to the *Romans* ; where the matter is fairly stated by an inspired apostle, and the mind and will of God herein manifested, (and which appears contrary to the sentiments of the Reverend Mr. John Westly, Master of Arts) the awful sove-

reignty, righteousness, and goodness of God, asserted, defended, in his dealing with, and disposal of, the children of men ; the whole sinful race and posterity of *Adam*, as to their everlasting estate, according to his eternal purpose, counsel and decree concerning them ; that is to say, to chuse, ordain, appoint, prepare, predestinate ; some of these, a remnant of them (according to his sovereign will and good pleasure) to make them vessels of mercy for the manifestation of the riches of his glory, or of his glorious grace.

And to leave the rest (without interposing by his efficacious grace) “ to their own power and free will, “ as vessels of wrath, fitted (by their own actual, as “ well as original sin) to destruction, for the ma- “ nifestation of his wrath, or great displeasure against “ sin, his power to take vengeance of sinners, his “ patience and long-suffering towards them (which “ must have reference to sin, to actual sin) and which “ vindicates the justice, righteousness and holiness “ of God, ver. 22, 23. chap. iii. 5.” *Is God unrighteous who taketh vengeance, God forbid? yea, let God be true, and every man a liar, ver. 4. No man will be eternally punished but for sin, for his own sin ; for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, Rom. i. 18. Indignation and wrath, tribulation and anguish upon every soul of man that doth evil : of the Jew first, and also of the Gentile ; but glory, honour and peace to every man that worketh good : to the Jew first, and also to the Gentile ; for there is no respect of persons with God, Rom. ii. 8, 9, 10, 11. whether he be Jew or Gentile.*

In this chapter you will meet with a just reproof against all such bold, such insolent disputers as your self, that dare arraign, censure, or challenge the divine conduct towards the children of men, in his disposing of them, according to his eternal counsel, will, purpose and decree. *Who art thou that repliest against God? ver. 29. Shall not the Judge of all the earth do right?*

As you have dishonoured the Father on the supposition of election, so you have dishonoured the Son, on the same foot of election; and also of particular redemption, by false inferences or deductions, by unjust charges, that reflect upon the veracity, upon the sincerity of the Son of God, particularly in his invitations or calls of sinners to come unto him, *Serm. pag. 16. Sect. 23.*

This doctrine, say you, represents our blessed Lord JESUS CHRIST the righteous, &c. as an hypocrite, a deceiver of the people, a man void of common sincerity; for it cannot be denied that he every where speaks, as if he was willing that all men should be saved; therefore to say, that he was not willing that all men should be saved, is to represent him as a meer hypocrite and dissembler. — To say then that he did not intend to save all sinners, is to represent him as a gross deceiver of the people. You cannot deny that he says, Come unto me, all ye that are weary and heavy laden. If then you say he calls those that cannot come, those who he knows to be unable to come, those who he can make able to come, but will not; how is it possible to describe greater insincerity? You represent him as mocking his helpless creatures, by offering what he never intends to give. You describe him as saying one thing and meaning another, as pretending the love he had not; then especially when drawing nigh the city, he wept over it, and said, O Jerusalem, Jerusalem, — how often would I have gathered your children together, and ye would not? Now if you say, they would, but he would not, you represent him (which who could bear) as weeping crocodile tears, weeping over the prey which himself had doomed to destruction.

A heavy charge this, as apply'd to election, to particular redemption, as the necessary consequence thereof, but is as false and unjust, as it is bold, daring, impudent, insolent, irreverent, yea, outrageous, beyond all bounds of decency and sobriety, and is levelled against the holy God himself, and against his only-begotten Son our blessed Lord and Saviour JESUS CHRIST the righteous; is an impeachment

ment of the divine perfections, his sovereignty, his wisdom, righteousness, goodness, truth; of the veracity and sincerity of the holy *J E S U S*; in his invitations of sinners to come unto him, built upon principles and premises, which you take for granted without proof, and which we deny; to wit, *that he willeth the salvation of all men, of every individual man and woman in the world. That Christ willeth all men should be saved, yea, that he intended to save all sinners; that he invites all sinners to come unto him, even such as shall eternally perish: that he not only calls them that will not come, but those that cannot come; those that he can make able to come, but will not; so mocking his helpless creatures, by offering what he never intends to give; weeping crocodile's tears over the prey which himself had doomed to destruction.*

Had I your talent of raillery, of slander and invective, I could turn the charge upon your self, upon your own principles, asserted in your sermon, and in the preceding paragraph; *that GOD willeth the salvation of all mankind; that CHRIST willeth, intendeth the salvation of all sinners; and this you gather from his invitations, which you say are general, that is, to all sinners; which you pretend to prove by a particular invitation of our Saviour, which is evidently limited and restrained to the weary and heavy laden, Matth. xi. 28. Come unto me all ye that are weary and heavy laden, and I will give you rest. So Isai. lv. 1. Ho every one that thirsteth, come ye to the waters, &c. And, Rev. xxii. 17. Whoever will let him come and take of the waters of life freely. The invitations therefore are to the weary and heavy laden; to the hungry and thirsty; to the willing; such as are made so, in the day of God's power. Psal. cx. 3. Thy people shall be willing in the day of thy power.*

These qualifications are wrought in the hearts of God's people by the Holy Ghost, and are not the privilege, the happiness of all mankind. We do not then say, as you basely suggest, that *Christ calls those that cannot come; whom he knows to be unable to come,*

come, that he can make able to come but will not. A vile insinuation this, and is the fruit of your own imagination, and not chargeable upon us; we reject the thought with abhorrence.

We say, indeed, with the scripture, that none can come to Christ, except the Father which hath sent him, draw him: we also say, that all that the Father giveth to Christ, shall come unto him; this in consequence of their being chosen in Christ, and given unto him, in virtue of the promise of the Father, and the purchase of the Son. *Isai. liii. 10, 11. When thou shalt make his soul an offering for sin, he shall see his seed, &c. He shall see of the travail of his soul, and be satisfied, &c. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem, Isai. xxvii. 13.*

Shall come, (this is God's shall) and therefore is not precarious or uncertain: nor doth it depend on the will of man: yet they come, not without, or against their will, for they are made willing in the day of God's power, *Psal. cx. 3.*

But who are the objects, the subjects of this grace or privilege, intended by this pronoun *they*, *they shall come, &c.* I answer, his people, his covenant chosen people, both of Jews and Gentiles, called his vineyard, *ver. 2, 3.* over whom he hath a special care. *I the LORD do keep it; I will water it every moment lest any hurt it, I will keep it night and day.* Called *Israel* and *Jacob*. His spiritual *Israel*, *ver. 6, 8, 9.*

These are described by the circumstance and condition that they are in, ready to perish; they shall come which were ready to perish: from the land of *Assyria* where they were carried captive, and therefore in a state of bondage and misery. Which is the condition of all men by nature, yea of all the chosen of God.

First, They are described as outcasts in the land of Egypt; as it were rejected, neglected, forsaken, disregarded, and may have respect to God's people among the Gentiles, who are called God's outcasts; *Isai. xvi. 4. Let my outcasts dwell with thee.* These will God gather with the rest of his people. *Isai. lvi. 8. The Lord GOD which gathereth the outcasts of Israel, saith, Yet will I gather others to him besides those that are gathered unto him.*

But when, or to what time doth this refer? *And it shall come to pass in that day.* I answer, principally and ultimately to the day or time of the gospel dispensation, or exhibition of Christ in the flesh, and is daily fulfilling as often as souls are brought home to God; and for which end Christ came into the world, *Luke xix. 10. 1 Tim. i. 15.*

The means conducing hereunto is the preaching of the gospel, represented by the trumpet; and the great trumpet shall be blown; "an allusion to the Jubilee trumpet that was sounded in the year of release, wherein men were set free, and returned each one to his inheritance and possession again, *Lev. xxv. 9, 10.* a type of the evangelical trumpet, whereby God's elect (under the Messiah) out of all parts, are called in, out of their spiritual thralldom under sin and Satan, to inherit a share in the kingdom of grace here, *Isai. lxi. 1, 2. Luke iv. 18, 19.*

"As also of that celestial trumpet, whereby at the last day they shall be summoned to appear, that they may enter upon the full possession and intire fruition of their eternal inheritance, both in soul and body in the kingdom of glory hereafter, *Matth. xxiv. 31, and xxv. 34. John xxv. 28, 29.*"

The *terminus à quo*, the term from which they come; from *Affria* and from *Egypt*; from a state of bondage and captivity to sin, satan, the world, to death and hell; from the city of destruction, &c.

The *terminus ad quem*, the term to which they come. First, to CHRIST JESUS; to him shall the gathering of the

the people be. Gen. xlix. 10. He will gather others to himself besides those that are gathered unto him. They come to him for shelter, for refuge, for security, for relief, for salvation. And a man shall be an hiding-place from the wind, and a covert from the tempest: as rivers of water in a dry place; as the shadow of a great rock in a weary land, Isai. xxxii. 2.

Secondly, They come to the holy mount at Jerusalem; to mount Zion, the city of the living GOD, the heavenly Jerusalem, to the church of the first-born, whose names are written in heaven. Heb. xii. 22, 23. To the gospel church. And the ransomed of the LORD shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away, Isai. xxxv. 10. and li. 11.

The end of their coming, namely, to worship the LORD. And shall worship the LORD in the holy mount at Jerusalem; acknowledging him as their Lord and Sovereign, yielding obedience and subjection to him, performing all acts of holy fear, reverence, adoration, thankfulness and delight; trusting in him, and in him alone for salvation, for grace here and glory hereafter.—One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel, Isai. xlv. 5. Rejoice ye righteous in the LORD, shout for joy all ye that are upright in heart. When GOD shall bring again the captivity of his people, Jacob shall rejoice, Psal. xiv. 7.

These things are not thrown out at random, or left at uncertainty, as to the persons partakers of the blessings promised; but are sure, and certain, and shall infallibly be accomplished. They shall come, &c. to wit, his people, his chosen people, both of Jews and Gentiles; they shall come, they only, they certainly, they infallibly, yet willingly, being made willing in the day of GOD's power. To these he gives eternal life, and they shall never perish, John x. 28.

What our Saviour said to the *Sadducees* in another respect, I may say to you (Sir) *that you do err, not knowing the scriptures, nor the power of GOD*; through ignorance of the gospel and the way of salvation by **JESUS CHRIST**, through ignorance of the covenant of grace, that well ordered covenant, ordered in all things, and sure, wherein the whole of salvation was concerted and assured to all his chosen people, to all the heirs of promise; and is not left to the precarious or doubtful issue of man's will: whatever is required, whatever is necessary to salvation, is provided, is promised in the everlasting covenant, and shall be bestowed on all his seed, faith, repentance, and new obedience. For this end is the gospel preached, salvation through *Christ* proclaimed in the way of invitations, exhortations, exhortations, promises, encouragements, which are not in vain, are directed by the Spirit, to the proper subjects thereof, and shall be made effectual thereunto. -- *For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater. So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I have sent it, Isai. lv. 10, 11.*

Here is sufficiency of provision, sovereignty in the agent, as to the disposal of it; certainty as to the subjects partakers, and of the efficacy and success thereof; bounty and liberality of the donor; 'tis all of free, rich, and sovereign grace.

But you will say, what word is this? I answer, first, the word of the gospel, which contains a declaration of the provision that **GOD** hath made in *Christ Jesus* for the salvation of his people, the fulness, the freeness, the suitableness of it, to their state and condition; wine and milk, without mony, and without price.

Again,

Again, 'tis the word of invitation, of exhortation, of promise, of encouragement; all which are contained in this chapter, and are the means, in the hand of the Spirit, by the ministry of the Word, to bring home his elect to himself; and shall be effectual thereunto. *Ver. 9, 10, 11. Ho every one that thirsteth, come ye to the waters; and he that hath no money; come ye, buy and eat, yea, come, buy wine and milk without money, and without price.* Here's invitation, *ver. 1. Wherefore do you spend your money for that which is not bread: and your labour for that which satisfieth not?* Here's exhortation, *ver. 2. Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me.* Here's exhortation, *ver. 2, 3. So, ver. 6, 7. Seek ye the LORD while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the LORD.*

These exhortations are enforced with proper motives and arguments for encouragement. *Hear, and your souls shall live.* Here is a promise of life, yea of eternal life.

And I will make an everlasting covenant with you, even the sure mercies of David: Which must have respect to the promulgation or manifestation of the grace of the covenant, and of their interest in it, the sureness and certainty of it. *For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts, ver. 8, 9.* Particularly his ways and thoughts of pardon and forgiveness.

Here are other arguments of encouragement, drawn from the fulness, the freeness of his grace, his readiness to pardon, the super-eminency, the super-excellency of his ways and thoughts above our ways and thoughts, and the subserviency of his providential dispensations to answer the purposes and designs

of his grace. *Ver. 12, 13. For ye shall go out with joy, and be led forth in peace: the mountains and the hills shall break forth before you into singing, and all the trees of the fields shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree, and it shall be to the LORD for a name, and for an everlasting sign that shall not be cut off.*

These are arguments suited to the renew'd understanding, will, affections of his people, wrought in them by the Spirit of GOD, whereby they are enabled to know and embrace the truth, to receive the LORD *Jesus Christ* for life and salvation: *He draws them with the cords of love, with the bands of a man, Hos. xi. 4.* humanly: the will is not forced, but persuaded, ordinarily by scripture motives and arguments, which are left upon record for that end, and shall be effectual thereunto in the hand of the Spirit upon his people; and was it not for the everlasting electing love of GOD in *Christ Jesus* to his people, there had not been a promise, an exhortation, an invitation or exhortation in the scripture; nor any revelation of grace to the children of men; they belong to the elect only, therefore the blessed *JESUS* doth not mock his people in his invitations, act the hypocrite, or shew himself a deceiver, as you blasphemously assert on the supposition of election, or particular redemption.

As you have dishonoured the Father and the Son, so you have dishonoured the Holy Ghost, the third person in the adorable Trinity, whom you have shut out in his person, office, and work, which is as extensive in the business of salvation as the work of the Father and the Son, and relates to the same persons: all those whom the Father hath loved in Christ with an everlasting love, (which is the privilege of all his people, of all that are or shall be saved) the Son hath redeemed, those the Holy Ghost calleth, sanctifieth, and will preserve to eternal life and glory. For this end is he promised in the covenant, is given in time to his people, *to dwell in them, to abide with them for ever,*

ever, and shall be in them a well of water springing up to everlasting life, John iv. 14.

Can you imagine (Sir) that a salvation so well concerted, so well contrived by infinite wisdom, can fail or miscarry; and where there is infinite power, goodness, faithfulness, to accomplish it? Yet this is the tendency of your doctrine, of your plan or scheme of salvation, wherein you lay a greater stress on the power and will of man, than on the power and grace of God, Father, Son, and Holy Spirit, whose acts and operations, whose counsels and determinations you make to await, to depend upon the will or motion of the creature, which must necessarily render them precarious and uncertain, yea, frustrate and in vain.

You tell us, that those who suffer Christ to make them alive, are elect according to the fore-knowledge of GOD; an uncouth expression this, and hardly intelligible! those who suffer, permit, allow or give Christ leave, to make them alive.

The thought is somewhat singular, and even surprising; that a man spiritually dead should concur to his own quickening or being made alive; and when he is found in this good humour, temper, or disposition of mind, then (say you) he is elected according to the fore-knowledge of GOD. Strange election! what honour this gives to the divine perfections, to the wise and holy counsels, purposes, and decrees of GOD, I leave to the serious and sober christian to judge: For my own part, I believe, that the purpose and power of GOD, as concern'd in salvation, not only precedes any act or will of the creature, but determines it, and this consistent with the freedom or liberty of the will; *thy people shall be willing in the day of thy power*; shall be willing, here is the promise, the purpose, the counsel or decree of GOD concerning it. In the day of thy power, here is the execution or accomplishment of it; which is as certain and infallibly sure, as that GOD is. *Psal. xxxiii. 11. The LORD of hosts hath purposed it, and who can disannul it?*

As

As I have thought, so shall it come to pass; and as I have purposed it, so shall it stand. Isai. xxiv. 26, 27. Declaring the end from the beginning, and from ancient times, the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure, Isai. xlvi. 10.

This is true of GOD in all his persons, Father, Son, and Holy Spirit, who as they are one in nature and essence, so also in counsel and will, in word, promise, and covenant, in efficacy and operation, in love and in all divine perfections.

This love of GOD to his people, as it is special, peculiar and distinguishing, so it is everlasting and unchangeable, and therefore infallibly assures their salvation against all opposition whatsoever, *Rom. viii. 31.*

He loved them, and therefore chose them in and with CHRIST JESUS, before the foundation of the world, *Ephes. i. 3, 4, 5.*

He loved them, and therefore gave CHRIST for them, *John iii. 16.*

He loved them, and therefore gave them to CHRIST, *John xvii. 2, 6, 9, 11, 12, 24. Thine they were, and thou gavest them me.*

He loved them, and therefore hath redeemed them, *Tit. ii. 14. Rev. v. 9.*

He loved them, and therefore calleth them, *Jer. xxxi. 3. 2 Tim. i. 9. 1 Thess. v. 23, 24. Rev. xvii. 14.*

He loved them, and therefore preserveth them in grace whilst here, *John xvii. 11, 12, 15.* and will bring them to eternal glory hereafter, *John x. 28. and xvii. 24. 1 Pet. i. 5. Who are kept by the power of God through faith unto salvation.*

This is the voice and language of the Spirit of GOD in the Scriptures of truth, with respect to the several particulars before-mentioned; and therefore I am bold to affirm, that the doctrine of absolute, eternal, personal, particular election to salvation; the doctrine of particular effectual redemption; the doctrine of the final perseverance of the saints, are doctrines

trines of the gospel, and will abide inviolable and invincible truths, against all the malice and opposition of men and devils.

The text that you have chosen wherewith to militate against these truths, is not at all to your purpose, but stands in direct opposition against you, and asserts the doctrine of special, peculiar, distinguishing grace, as display'd in election, redemption, &c. Rom. viii. 32. *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?*

The (*us*) in the last clause of the verse are the same as the (*us all*) in the first clause, and therefore cannot intend all mankind universally, every individual man and woman in the world; because what is predicated concerning these persons in the text, is not applicable to all mankind, is not true of all mankind; particularly,

That having not spared his own Son, but delivered him up for them all, will with him also freely give them all things; all things pertaining to life and godliness, grace here, and glory hereafter.

And this blessing or privilege is assured to all those who are the objects of it, in a strong way of reasoning or argumentation, from the greater to the less. *How shall he not with him also freely give us all things?* This denotes certainty and infallibility; therefore doth not belong to all mankind, to such as shall perish for ever.

If the general term (*all*) in the text, is to be understood of all universally, then you make the apostle assert more than (perhaps) you are willing to allow, namely, not only universal redemption, but also universal salvation, (and indeed universal redemption without universal salvation, is an absurdity of the first rank.)

What the apostle speaks concerning these persons in the text and context, amounts to a full, to a perfect and compleat salvation, ver. 31. *What shall we say to these things? If God be for us, who can be against us?*

Here

Here the apostle asserts the happiness, the safety, the security of these persons against all possibility of miscarriage. And this is corroborated, confirmed in the text and following verses, 32, &c. in a way of holy triumph and exultation, which the apostle (in his own person, and in the person of all believers) makes over both sin and suffering, over the law, the world, Satan, death and hell. The ground thereof is the electing predestinating love of the Father, the redeeming love of the Lord JESUS CHRIST, his death, his resurrection, ascension, session, intercession, their everlasting union and relation to GOD in CHRIST, their vital conjugal union, the free and sovereign act of GOD's grace in their justification by the imputation of CHRIST's righteousness unto them. The indwelling of the Spirit, as a Spirit of adoption, ver. 15. as a witnessing Spirit, witnessing to their sonship, ver. 16. to their heirship, ver. 17. *And if children then heirs, heirs of GOD, and joint-heirs with CHRIST*; as a Spirit of supplication, of intercession, in them, and for them, ver. 26, 27, according to the will of GOD.

Those that are interested in such high favours and privileges, no wonder if they not only challenge but even bid defiance to all charges and accusations whatsoever.

Who shall lay any thing to the charge of GOD's elect? It is GOD that justifieth, who is he that condemneth? It is CHRIST that died, yea rather that is risen again, who is even at the right hand of GOD, who also maketh intercession for us.

Who shall separate us from the love of CHRIST? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be

be able to separate us from the love of GOD, which is in Christ Jesus our Lord.

These are the *us all* in the text, from whom God spared not his own Son, but delivered him up for them all; and who with him will freely give them all things, therefore cannot, with any just propriety, be understood of all mankind.

Had you attended to the words in their connection, grammatical construction, their scope and intentment, you would not have run into this mistake.

The scope and principal matter of this whole chapter is consolatory, and belongs only to the children of God, such as are in CHRIST JESUS, ver. 1—24. *There is a vein of heavenly comfort, (saith Dr. Jacomb) running through the whole body of it: with this it begins, with this it ends: (for it begins with no condemnation, and ends with no separation from the love of GOD) ver. 38, 39. And all the intermediate parts do exactly correspond with these extremes. The truth is, the sincere christian here treads upon nothing but roses and violets; there's nothing but honey to be found in this hive; here's balm in every line, for the healing of the wounded spirit. Let such as are in Christ, (for that's the foundation of all) study, weigh, digest, believe, apply, what is laid down in this chapter, and let them walk dejectedly if they can.*

As these blessings and privileges are peculiar, so they are sure and certain, as to the objects of them, and are not thrown out at random, or left to await the power or will of man. Rom. iv. 16. *Therefore it is of faith, that it might be by grace, to the end that the promise might be sure to all the seed. 2 Cor. i. 20. For all the promises of GOD in him, are yea, and in him amen, to the glory of God by us. He will give grace and glory, and no good thing will be withheld from his people, Pl. lxxxiv. 11.*

I am at a loss to conceive how you could find out universal redemption in this chapter, or any argument to oppose particular election, when the following verse to your text mentions the elect as the subjects of redeeming grace. *Who shall lay any thing to the charge*

of GOD's elect? it is GOD that justifieth; who shall condemn; it is Christ that died, &c. ver. 33, 34.

The particle *all* in this, and in fundry other places of scripture which you have quoted in your Sermon, (I apprehend) hath led you aside from the truth, by stretching the term beyond its natural signification and intention of the apostle in this place, contrary to the order and just connection of the matter discoursed on, the happiness and security of his people.

You cannot (I presume) but know that the general terms *all*, and *every*, and the *whole world*, in a multitude of places, are to be understood in a limited and restrained sense, and particularly in your text.—*delivered him up for us all*. “ Which plainly refers to “ such persons, as he had before-mention'd, such as “ GOD foreknew, predestinated, called, &c. which is “ not all men in general, but a set number of persons in particular; the objects of God's everlasting “ love, whose salvation is infallibly secured, ver. 33, “ 34, &c.”

So, 1 Tim. ii. 4, 6. *Who will have all men to be saved*, that is, some of all ranks and degrees, ver. 1. 1 John ii. 2. *Christ is said to have made propitiation or atonement for the sins of the whole world*: which is expounded of some, out of every nation, and kindred, people and tongue, Rev. vii. 9. 2 Pet. iii. 9.—*Not willing that any should perish, but that all should come to repentance*, that is, all us, Peter and other believers. *The Lord is long-suffering to us-ward*, &c. Heb. ii. 9. last clause.—*That he by the grace of God should taste death for every man*. Which is expounded in the following verses; for every of the sons, for every of the brethren, for every of the children, ver. 10, 11, 12, 13. *For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings; for both he that sanctifieth, and they who are sanctified, are all one. For which cause he is not ashamed to call them brethren—saying, I will declare thy name unto my brethren.— And again,*

again, Behold I and the children which GOD hath given me: forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death; that is, the devil—and deliver them who through fear of death were all their life-time subject to bondage, ver. 14, 15. Once more, John iii. 16. For GOD so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish but have everlasting life.

That universal redemption is not here intended, is manifest from the words themselves, if we consider the following particulars:

First, The subject our Saviour is speaking of, viz. the love of GOD; not his common, but his special and peculiar love, which is a love to salvation; for God sent not his Son into the world to condemn the world, but that the world through him might be saved, ver. 17, 18. of this chapter.

Secondly, The illustration of this love, by the note of comparison, (which I may call a note of admiration) so loved the world, that is, so wonderfully, so inconceivably, so inexpressibly, so incomparably, which certainly cannot be asserted of those that shall perish eternally.

Thirdly, The extensiveness of this grace, with respect to the quality or condition of the subject, whether high or low, rich or poor, greater or lesser sinner. That whosoever, be he what he will, or who he will, of what nation or kingdom soever, Jew or Gentile, Gal. iii. 28. Rom. x. 12.—For the same Lord is rich unto all that call upon him.

Fourthly, To encourage sinners, the worst and vilest of sinners, to believe in him; for though faith is wrought in the soul by the mighty power of God, yet from arguments of grace drawn from the gospel, Mattb. xi. 28, 29. Hos. xi. 4.

Fifthly, The certainty of some believing; and this certainty doth not depend on the will of man, but on

the will of GOD, *John vi. 37, 38, 39, 40.* *All that the Father hath given me, shall come unto me. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that every one which seeth the Son, and believeth on him, may have everlasting life. That of all he hath given me I should lose nothing.*

Sixthly, The special instance and expression of this love ; the gift of CHRIST to die, and to be a sacrifice propitiatory for them.

Seventhly, The agent loving GOD the Father, and GOD as a Father, *1 John iii. 1.* *As the God and Father of our Lord Jesus Christ,* *Ephes. i. 3, 7.*

GOD may be said to love the world, because they whom he loveth to eternal life, are in the world, a part of the world, and gathered by the word and holy Spirit into the body of the church, out of all ages and parts of the world, and till called are not distinguished, but partakers of the same Spirit, *1 Cor. vi. 9, 10, 11.* *Tit. iii. 3, 4.*

As to the indefinite term *whoever*, &c. it doth not suppose, that the partaking of the benefits of the death of CHRIST are precarious or uncertain, as to the subjects concerned therein, but the contrary ; for this was one end of his sufferings, (which cannot be frustrated) that *whoever believeth on him should not perish, but have everlasting life.* But the phrase may denote these following things :

First, The order of salvation : Salvation is by grace, by the free favour and love of GOD ; but by grace in a way of believing, *Ephes. ii. 5, 8.* *And this faith is not of ourselves, it is the gift of God. Not of works, lest any man should boast,* *ver. 9, 10.* and *Rom. iii. 27.*

The various and different acceptations of the words ; all, every man, the world, the whole world, found in the scriptures, afford but a slender foundation to build the doctrine of universal redemption upon ; especially to put your salvation upon the truth
of

of it, as you have done both from the pulpit and from the press: an instance of the latter I have here transcribed out of your second Vol. of your book of Hymns.

*Good God, that any child of thine
So horribly should think of thee!
Lo, all my hopes I here resign,
If all may not find grace with thee:*

*If fury can in thee have place,
Empty it on my helpless head,
Cut off, exclude me from thy grace,
Unless for All the Saviour bled.*

*If all may not thy mercy claim,
On me the vengeful bolt let fall:
Take back my interest in the Lamb,
Unless the victim dy'd for all *.*

If this is the end of our Saviour's dying, that whosoever believeth on him should not perish, but have everlasting life, then we may justly infer the certainty of some believing: Eternal life is a blessing obtained by CHRIST for his people, *Matth. i. 21. 1 Tim. i. 15.* and they are partakers of it in a way of believing, as in the text; and if he died that sinners might be saved through believing in him, then some shall believe in him, and be saved; for CHRIST died not in vain but for a certain end which shall infallibly be answered.

And this extends to faith in him, which is assured by his death for all his elect, and may be comprehended in the following propositions.

First,

* Hymns and sacred poems, part II. pag. 135. of the second volume.

First, That by the death and mediation of the Lord JESUS CHRIST, as the gift of the Father, a way is opened for the salvation of sinners, of the worst and vilest of sinners believing in him.

Secondly, That that faith that is necessary to salvation, is provided and assured in the covenant of grace, and shall certainly be bestowed on all the chosen of God in the time and season thereof, *Jer.* xxvii. 39. *Ezek.* xxxvi. 26.

I am equally surprized and grieved at your boldness and presumption, the unreasonableness of it : Suppose, Sir, there were but the least probability that you may be mistaken ? doth it not discover too much timerity and rashness in you, to stake your eternal salvation upon it, upon a point that you know is controverted among righteous and holy, as well as learned men ? You have many against you ; renowned fathers of the church, holy martyrs and confessors, who have sealed the truths that you oppose with their blood ; whose memory is precious to the church of God, and will be had in everlasting remembrance.

Yea I will venture to say, the whole scripture is against you ; *Moses* and the prophets ; CHRIST and his apostles : Read the liiid of *Isaiab* throughout ; *John* vi. from 36 to the 41st verse : *John* x. 11, 14, 15, 17, 26, 27, 28, 29, 30. Read also the xviith of *St. John*, where we have the infallible testimony of the blessed JESUS to these truths that you oppose ; election, particular redemption, the certainty of the salvation of all that the Father gave unto him, of all those for whom he died, these certainly, these only.

Give me leave to transcribe a few verses out of this chapter : *Ver.* 2. *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him ; not to all flesh, but to a limited number, given to Christ,* ver. 6, 9, 11, 12. to whom the blessings and privileges contained in this chapter do belong ; who only are interested in the prayers and intercession

cession of the blessed JESUS, exclusive of all others, *ver. 9. I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine. And all mine are thine, and thine are mine, ver. 10.*

These are not confined to the apostles only, but belong to all the chosen of GOD, *ver. 20. Neither pray I for these alone, but for them also which shall believe on me through their word, shall believe in me.* Here's the certainty and assurance of it, all that the Father giveth me shall come unto me, believe on me to salvation, *John vi. 37.* For these Christ prays; for others he doth not pray. Surely Christ did not die for those for whom he would not pray. Christ's death and intercession are of equal extent, and relate to the same persons, *1 John i. 2.*

Concerning these it is said, *ver. 22. And the glory which thou gavest me I have given them, that they may be one even as we are one, ver. 23. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me, ver. 24. Father, I will, that those whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me, for thou lovedest me before the foundation of the world, &c.*

These things cannot be predicated of all mankind: they appertain unto, and shall be made good upon, and toward all the children and chosen of GOD.

Let me further recommend to your serious consideration, the epistle of *Paul* to the *Romans*, particularly chap. viii. ix. xi. of that epistle.

Read soberly, and perhaps you may see reason not to be so positive, so peremptory in your assertions, so bold in your wishes and imprecations; which cannot but be shocking to every serious and sober mind.

The best that can be said in your favour is, what the apostle *Peter* said to the *Jews* in another respect: *I wot that through ignorance you have done and said these things; and not of set malice.* I pray GOD you may

not be answered or dealt with, according to your rash wishes, but according to the abundant mercy and grace of our Lord JESUS CHRIST, who prayed for those that had imbrued their hands in his blood, and who with the same confidence (yet ignorance) with yourself, imprecated the guilt of his blood upon themselves, and their children.

How dreadful had been their condition if CHRIST had taken them at their word, and no less dreadful your's upon the same supposition? But hear, O hear! the language of the meek, the humble, the holy JESUS, the immaculate Lamb of GOD, concerning these. *Father ; forgive them, for they know not what they do.*

To this grace would I recommend you, and with a word or two of friendly and christian advice, take my leave of you for the present.

Be humble, more humble, meek and lowly in spirit.

Be not wise in your own conceit ; have a care of pride, of self-confidence, of self-sufficiency ; set not up your carnal reason to be the measure and standard of truth.

Submit your reason to revelation.

Rather suspect, or suspend your own judgment, than rashly to determine any thing, especially in matters of controversy.

Think soberly, speak soberly, *be not rash with thy mouth, and let not thine heart be hasty to utter any thing before GOD : for GOD is in heaven, and thou upon earth ; therefore let thy words be few, Eccles. v. 2. Prov. x. 19.*

When you mention the awful and reverend name of the great and holy GOD, do it with more reverence, than you have done in your sermon ; in a cooler, in a more sedate temper and disposition of mind ; *for the wrath of man worketh not the righteousness of GOD, James i. 20.*

Hear

Hear impartially, and without prejudice, both sides of the argument, and let the scripture determine your judgment.

Attend to the harmony and uniformity of scripture, for it doth not contradiet itself.

Allow yourself to be a fallible man, and therefore liable to err.

I am willing to hope that upon a review of your performances you will see reason to correct your mistakes, and openly to acknowledge them.

Your confining general or indefinite terms to one particular meaning only, when they will admit of divers in different places; may be understood in a larger, or in a more contracted sense, (which the places themselves determine) I presume is one mistake.

Another is, your confounding things that differ, temporal things with spiritual; temporal blessings and privileges with spiritual and eternal; as in those words of *Moses* to the children of *Israel*, quoted by you, *Deut. xxx. 19.* and *Luke xiii. 34.*

But the spirit in which you wrote, your indecent using the name of God, bringing it into your raillery, and giving such horrid epithets unto him, with such boldness and daring insolence, is a high aggravation of your guilt. A liberty which ought not to be used even in the defence of truth itself. I pray God it may not be laid to your charge.

*JEHOVA's love is like his nature, free;
Nor must his creature challenge his decree,
But low at sovereign grace's footstool creep,
Whose ways are searchless, and his judgments deep.*

*How wondrous are the traits of divine grace!
How searchless are his ways, how vast th' abyss!
Let haughty reason stop, and fear to leap;
Angelic plummet cannot sound the deep.*

*With scorn he turns his eyes from haughty kings;
With pleasure looks on low and worthless things:*

*Deep are his judgments, sovereign is his will ;
Let every mortal man be dumb, be still.*

*In vain proud reason swells beyond its bound ;
GOD and his counsels are a gulph profound,
An ocean wherein all our thoughts are drown'd. **

Mortals be dumb, what creature dares

Dispute his awful will :

*Ask no account of his affairs,
But tremble and be still †.*

Keep silence all created things,

And wait your Maker's nod ;

*The muse stands trembling, while she sings
The honour of her God.*

Life, death, and hell, and worlds unknown,

Hang on his firm decree ;

He sits on no precarious throne,

Nor borrows leave to be.

—— Chain'd to his throne, a volume lies,

With all the fates of men,

With every angel's form and size,

Drawn by th' eternal pen.

His providence unfolds the book,

And makes his counsels shine ;

Each opening leaf, and every stroke

Fulfil some deep design.

Here he exalts neglected worms,

To scepters and a crown ;

Anon the following page he turns

And treads the monarch down.

In thy fair book of life and grace

May I but find my name,

Recorded in some humble place,

Beneath my LORD the Lamb †.

** Erskine's Gospel Sonnets, pag. 18 and 44.*

† Horæ Lyric. pag. 59, 60. † and pag. 9, 10.

